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CONTENTS

| | Page |
|--|------|
| THE DOCTRINE OF CREATION, FALL OF MAN AND ORIGINAL SIN IN SAMARITAN AND PAULINE THEOLOGY | 65 |
| By the Reverend Professor John Bowman, M.A., B.D. (Glasgow), D.Phil. (Oxon), of the University of Melbourne. | |
| DOUBLETS AND CONTAMINATION (Concluded) | 73 |
| By the Reverend Francis Ian Andersen, B.Sc. (Qld.), B.A., M.Sc. (Melb.), B.D. (London), M.A., Ph.D. (Johns Hopkins), of Ridley College, Melbourne. | |
| BOOK REVIEWS AND NOTICES | 82 |
| (See inside back cover.) | |

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THE REFORMED THEOLOGICAL REVIEW

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The Doctrine of Creation, Fall of Man and Original Sin in Samaritan and Pauline Theology

Since the major works by Samaritans on Samaritan Theology⁽¹⁾ are still on library shelves in untranslated manuscripts, it is essential to summarise what Samaritans believe regarding the Creation of Man, his fall and the doctrine of Original Sin.

God created by Ten Words. With the first Word, "Let there be light,"⁽²⁾ God created:⁽³⁾ "the light, from which was the Holy Spirit which He caused to rest in the loins of the prophets and which He manifested in the image of our Lord Moses in the unseen world and the seen." This light—the Holy Spirit—is regarded as the pre-existent Moses. Creation was for the sake of Moses, who is the highest of all creatures seen or unseen, the source of all light. Adam⁽⁴⁾ was created on the sixth day: the angel of the Lord formed him of dust from the earth; God breathed the breath of life into him. Adam was like

1. It is true that Montgomery in his book "The Samaritans, the Earliest Jewish Sect" Philadelphia 1907, devotes one chapter of 25 pages to the Theology of the Samaritans. As far as he goes Montgomery's brief chapter is valuable, but he is overdogmatic on the basis of too little evidence; he had not available anything but the few published and translated Samaritan works. Had he had access to material which is now becoming available for the first time, he would probably have modified and enlarged what little he says of the fall of Adam. His treatment of Moses is better, but too could now be altered. There is need for a complete and systematic statement of Samaritan Theology using all the material extant.

2. Gen. 1:3.

3. This quotation is from the Malef, a sort of compendium used by Samaritans in the instruction of their children. As the Bible of the Samaritans is only the Pentateuch, the Malef is based on that and that only. The compendium starts with creation and recapitulates the ways of God with man as seen in the Torah. The work is partly historical, but mainly theological. It draws on much ancient material, some of which is not now extant. Its conclusions are representative as comparison with statements in other Samaritan theological works and with the Liturgy testify. The work was unknown to Montgomery. It is to the credit of the late Haham Gaster that the work came to the West; it is now available in MS in the John Rylands Library newly acquired Gaster Samaritan MSS collection.

4. This brief summary of Samaritan Theology summarises the teaching in the Malef. In my forthcoming "Samaritan Anthology" in the Yale Judaica Series, a full translation of the relevant section in the Malef folios 1a-13a will be found.

us, but at the same time different from us as we are now. Adam was like the angels. Adam had no evil impulse. Adam and Eve did not have sexual intercourse in Eden.⁽⁵⁾ Eden was holy, and sexual intercourse was impure. Adam and Eve in the Garden were clothed in light. The wicked spirit Belial entered the serpent and enticed Eve. Adam listened to Eve because of the evil impulse he received from her, who in turn had received it from Belial. Adam ate the forbidden fruit. Adam would have died at once, had it not been for the fact that the image⁽⁶⁾ of Moses which was the light of the First Day was concealed in Adam. "Behold," said God, "Adam has become like one *from him*."⁽⁷⁾ (Not as Jews and Christians interpret it, "like one of us.") The Samaritans say that Moses was the one *from him*, to know good and evil. Adam on leaving the Garden had his garment of light stripped off and so had Eve; they were given tunics of skin, i.e., fleshly bodies so the Samaritans understand this, and in the skin was the evil impulse. The Samaritans read in the curse put on Adam "thy dust"⁽⁸⁾ instead of dust. "Dust thou art, and to thy dust shalt thou return." They maintain that this teaches the return of the spirit to the flesh, to its own body's flesh at the resurrection, for both spirit and body to be judged. Thereafter the spirit receives a new body of light, and clad in light not flesh enters Paradise. Adam on leaving Eden knew Eve eight days thereafter. As a result Cain and his twin sister were born. Then Abel and his twin sister. Those

5. This is explicitly stated in the Malef. However the Malef f. 69b on the ten words of creation says of the ninth. His saying: Be fruitful and multiply (Gen. 1:28) and by this word did the mystery of God take place in man, in the loins of the male, was the first of the seed; and in the belly of the female that very seed is fixed until when it is completed it returns to the earth. And the human race is (thereby) increased. This section on the ten words of creation precedes the ten commandments; it is brief and takes no account of the Fall story. While there is systematisation of belief to some extent in the Samaritanism, it would be wrong to look for a fully integrated theology. Samaritanism probably found it difficult to reconcile Genesis chapters 1, 2. In fact it did not try to do so. This section summarises the ten words of creation and gives them concisely and without haggadic development. What is important is not that here the command to multiply is recognised as Divine, but that there should be a carefully formulated Samaritan story of pre-fallen Man which regarded intercourse in Eden as impossible because unclean. Perhaps the apparent contradiction was not unnoticed by the Samaritan compiler, but he gave the story associating intercourse with fallen man because it was an old tradition which could not be ignored.
6. c.f. Montgomery (op. cit. 228) who knew of a similar concept of the drop of light which passed from Adam through the forbears of Moses until it was fully incarnated in the prophet. Montgomery's remark that this is merely "a replica of the Islamic legend of the Light of Mohammed" proves nothing as to which is the earlier the Samaritan or the Mohammedan legend.
7. Gen. 3:29. This interpretation "from him" may well be old and have had a share in building up the pre-existent Moses legend.
8. Gen. 3:19. The reading "thy dust" is attested in the Samaritan Hebrew penta-teuch MSS. This would point to an early proof text for the resurrection being devised by the Samaritans, and before their Bible text was fixed.

descended from Cain are the sons of Belial.⁽⁹⁾ They are not in the image of God. They are fallen man *par excellence*. Only after Cain had murdered Abel, did Adam repent to God of his own sin. For 100 years, during which period he kept a vow of sexual abstinence, did he repent. After God forgave him, Adam knew Eve again, and Seth and other children were born. God who accepted Adam's repentance, established from him the pure line from which arose the prophet Moses. But not all the descendants of Seth, the sons of God were pure because of intermarriage with the daughters of men cf. Gen. vi. 2. Indeed apart from the pure line⁽¹⁰⁾ which the Samaritans as the true Israel possess, all mankind is fallen.

The Samaritans compare the two Cherubim⁽¹¹⁾ over the ark of the Law with the two Cherubim stationed at the gate of Eden to guard the way to the Tree of Life. The Law is the tree of life, eternal life; all who eat of its fruit are potentially inhabitants of Paradise now. The Law is the one way to eternal life. Adam after having sinned had to have the sentence of death passed on him and his descendants. This was the only way in which he could lose the body of the flesh with its evil inclination,⁽¹²⁾ and regain the body of light which was his before he sinned. After the resurrection he becomes a spiritual being clad in light as he originally was. Note that man could not share in eternal life until Moses the light of the World⁽¹³⁾ came with the Law; but even then and now, too, eternal life is only for the true Israel as the Samaritans regard themselves.

9. The sons of Belial. The children of Belial are once mentioned in Dt. 13:13. In the Malef Belial is the name given to the angel-like spirit who enters into the serpent and entices Eve. The reason given by the Malef why Cain's sons are called sons of Belial is that Cain's sister and wife was called Alalah. They were children by Alalah. This is not very convincing. It is possible that the Samaritans had a similar legend to that in Pirke de R. Elizer, (cf. Friedlander's translation Kegan Paul 1916 p. 150 and p. 158f). It is clear in the Pirke de R. Eliezer that Cain was the result of an illicit union between Sammael and Eve. Pirke de R. Eliezer dwells on the fact that in Gen 5:3 Seth is said to be in Adam's own likeness after his image; such is said of neither Cain nor Abel. The Samaritans do not deny Adam's paternity of Cain and Abel; but despite the unconvincing etymology of the name sons of Belial it is not without significance that Cain's progeny are called after the name of the tempting spirit Belial of the Samaritan Temptation story. The New Testament John 8:44 obviously knew of a similar story of the paternity of Cain.
10. The Samaritans possess the Tolidah or chain of priests from Adam to the present. The Tolidah in its present form dates from the 14th Century, though it is not unlikely that in their disputes with the Jews as to the validity of one another's orders and priestly descent, that it may be as old as I Chronicles 6:1-6. This latter source and the Tolidah seems to have much in common and even to have each other's claims in view as they each seek to establish the validity of their own Zadokite priesthood.
11. For Cherubim over the ark of the Law. Ex. 25:18ff. For Cherubim at the east of the Garden of Eden. Gen. 3:24.
12. Yetzer ha-Ra.
13. Montgomery also knows of their title. cf. *ibid* p. 226, but is wrong in alleging it has been derived from Christianity. Montgomery did not see it as part of a comprehensive Samaritan Midrash on Moses.

Having glanced at the Samaritan evidence, let us turn to the Pauline teaching on the same topics. In Eph. iii. 9 we are told that God created all things by Jesus Christ. In Eph. iii. 11 we read of God's eternal purpose which He purposed in Christ Jesus our Lord. Suffice it here to note that God had an eternal purpose to work through Jesus. In Col. i. 15 it is stated that the Son is the image of the invisible God, the first born of every creature. The following verse in Colossians claims: "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." In the Johannine Gospel light is a very significant word. One thinks of John i. 4. In Him was life: and the life was the light of men. John (cf. John i. 8) was not the light, but came that he might bear witness of that light: (John i. 9) which was the true light even the light which lighteth every man coming into the world. (John i. 10) He was in the world, and the world was made by Him and the world knew Him not. (John i. 12) But as many as received Him, to them gave He power to become the children of God. Very important are Jesus's references to Himself as the light of the world. (Cf. John viii. 12, xi. 9.) Those that believe in Him can become children of light.

It is not my purpose here to discuss light in John's Gospel, but merely to refer to it in passing, and to suggest the possible connection between light in Ephesians and Colossians on the one hand and in John's Gospel on the other. In Paul the expressions putting off the old man⁽¹⁴⁾ and putting on the new man on the one hand, and on the other deliverance from the powers of darkness to become partakers of the saints in light, denote the same change in man wrought by Christ. The need for Recreation implied a Fall, for Christ who had been the medium of God in creation had not created man in sin. Though in Ephesians Paul does not mention Adam's fall, the idea is present in his thought. In 1 Cor. xv. 22 it is explicit. For as in Adam all die, even so in Christ shall all be made alive, cf. also Rom. v. 12. And the sting of death as 1 Cor. xv. 56 assures us is sin. Rom. v. 19. "For as by one man's disobedience many were made sinners" is a clear reference to "potential original sin" as MacNeile has well called it, whereas the potential original guilt is mentioned in Eph. ii. 3 "and were by nature children of wrath even as others."

14. Though these expressions may by use and wont seem merely metaphorical to us, they ought to be taken as literally as the rest of Paul's theologoumenon.

To Paul the original sin was disobedience, cf. Rom. v. 19. The lusts of the flesh are clearly among the marks of the children of disobedience, cf. Eph. v. 1-6. Is the converse true that celibacy is one of the marks of the children of light. While it is not a *sine qua non* for the children of light, yet the statement in 1 Cor. vii. 1: it is good for a man not to touch a woman shows Paul's predilection for celibacy. Can it be that Paul associated original sin and sex? Even if it were rather that "the Last Day is near and the fashion of this world passeth away" (1 Cor. vii. 31), nevertheless Paul would, I expect, have agreed with Jesus that there is no marrying or giving in marriage in heaven.

What conclusion can be legitimately drawn from our two groups of material? Is there any similarity at all? Before attempting to answer this, it might be helpful to summarise very briefly the Jewish portion, for it has been alleged, e.g., by C. G. Montefiore (*Judaism and Paul*), that Paul's Judaism was not the Judaism of his day, and that he came to terms with some elements in Hellenistic thought. It should be pointed out that in Rabbinic Judaism unlike Samaritanism or Christianity even more so, there has never been any emphasis on credal statements. Orthopraxis not orthodoxy was dominant. But Rabbinic Judaism was codified long after Paul's time. His Judaism though not akin to the later normative Rabbinic Judaism may have been one of the forms of Palestinian Judaism of his day. In some Jewish sources the pre-existent Moses is taught, and also that the world was created for the sake of Moses. In other sources the same is said of the Davidic Messiah. Judaism knows of the opinion that the light of the first day is the light of the Messiah. God made man for immortality, but through the envy of Satan, death entered the world. In T. B. Ber. 61a, it is stated that God Himself created the two inclinations, the good and the evil in man and that the evil impulse came before the Fall. Sin and death are related. Adam's sin had certain grievous results for him and for the earth. But it is not agreed that death is the result of the Fall nor on the other hand whether every death is caused by an actual sin. Adam had been the light of the world, was of extreme beauty, and sunlike brightness. His skin was a bright garment shining like his nails. When he sinned this brightness vanished and he appeared naked. In Rabbinic Judaism there is no feeling that celibacy is "a good thing"; Adam and Eve were married in Eden by God before the Fall.

To contrast Samaritan ideas as to the Doctrine of Creation the Fall of Man and Original Sin with the Pauline, we note that the pre-existent Moses and the pre-existent Christ are those for whom creation was made. The Pauline pre-existent Christ is active in creation as was the Johannine.

It is not clear that the light of the First Day, equated in Samaritanism with the Holy Spirit who is Moses, is active in creation. But it is stated that the light of Moses was the origin of the light of the stars and of the spirit of prophecy, i.e., it was used in creation, and was working in men before the coming of Moses in the flesh. In John, the light, the true light lighteth every man which cometh into the world. In Samaritanism this light was in Adam and was transmitted from him through the prophets, i.e., patriarchs, to Moses. It is not in every man, at the most it was in some Israelites before the coming of Moses. Even after Moses revealed the Law it was made available for Israelites, but not for Gentiles. The Samaritan light which God called into being by His word on the First day of creation, and which was the Holy Spirit and the pre-existent Moses, may (if we understand Jesus for Moses) be equated with John i. 10 "He (the true light) was in the world, and the world knew Him not." (But there is more resemblance between the Johannine and the Samaritan thought regarding the Light than the Samaritan and Paul.) In John the Holy Spirit is the spirit of Jesus, and Jesus is the light. We have here the identification of Holy Spirit and the Light in Samaritanism.

We note that Samaritan and Pauline Theology agree that Adam's sin brought the punishment of death to all the human race. Adam and all men his descendants according to the Samaritan and Pauline view were tainted by original sin. The Samaritan sources tell of Adam before the Fall as having been a spiritual being clothed in light who moved and lived by the light, the spirit of God. After the Fall something of the light was hid in him, but he became a being who lived by sense perception. Most of his descendants were without the light. In Samaritanism nothing is envisaged as being done or needing to be done for them. In 1 Cor. xv. 45 we do not hear of the first Adam as anything more than a living soul, and of the earth, earthy. True, cf. verse 44, the natural body will be raised (after death) a spiritual body. This will be in so far as we are conformed to the image of God's son. (1 Cor. viii.) Samaritanism, too, knows of the spiritual post-resurrection body. The light of the first day was the

light of the image of Moses. It was from that light Adam was clad before the Fall, and it is with that light he and the chosen few will be clad again. But Moses according to the Samaritans could offer no hope to the children of man, the sons of Belial, the Gentiles. These are in the kingdom of darkness and there is no hope offered for them or felt for them. On the last day they are resurrected, judged and go to Hell; whereas the true Israel are resurrected, have Moses to pray for them, are pardoned and go to Heaven, the garden of Eden arrayed in light. Is it not possible that the reference to the inheritance of the saints in light in Colossians (i. 12) refers to such a happy future? But in Colossians the Gentile Christians are made partakers of such inheritance.

Whereas the Samaritan pre-existent Moses may have much in common with the pre-existent Jesus, whereas, too, the Samaritan picture of the Fall and of original sin be similar in both, there is a great difference. And this difference is especially clear in the work of Moses in Samaritanism and that of Christ in Paulinism especially as we see Him in Ephesians. Though the Samaritans see the Law as bringing the gift of eternal life, it was only for the Samaritans. Furthermore, though those who have the Law, have eternal life now, as the Samaritans claim, yet they do not obtain the garment of light and release from the lusts of the flesh until after death and after the resurrection. Nothing is offered to those outside their community. Moses is only a mediator for the Samaritan community. Paul shows how the Christ really effectually undoes the work of the Fall, here and now all men can become sons of light; all men alike have the privilege, the Jew and the Gentile, and thereby all the sons of Adam without distinction can be recreated and the results of the Fall be wiped out. "In Christ" not in Moses is performed the saving act which places them potentially in the perfect condition which they are finally to reach. "In Christ Jesus" they derive their spiritual being from God, 1 Cor. i. 30, and they become a new creation, 2 Cor. v. 19, cf. Eph. ii. 16. This is more than Moses does even in Samaritanism for Samaritans.

The thing which is common to Paul and the Samaritans is that belief matters. Right thinking issues in right doing, and faith can be efficacious in itself even. Some of the above beliefs of the Samaritans are found as opinions expressed in Rabbinic sources; they are in such a context not regarded as dogmas, nor are they generally held. But the fact that traces of similar views can be found in

Samaritanism and Judaism only points to the former identity of thought among Samaritans and Jews. Samaritanism being more conservative than Judaism can be of some help for the study of earlier Judaism than that represented by the Rabbinic works. Paul owes nothing to the Samaritans, nor they to him. But a study of Samaritan theological beliefs might help to reinstate the essential Jewishness of Paul, a thing one is not likely to establish by reference merely to Rabbinic sources.

JOHN BOWMAN.

Doublets and Contamination

(Continued from p. 57)

So far we have discussed the relationships possible between passages which are recognisably, or presumably, the same. Similarity is in the ascendant; the major problem is to explain the differences. We must now turn to the problem of passages which are so different that they are considered to be independent; the major problem then being to explain the similarities.

5. If the content is similar, while the form is different, we may have a case of *independent reports* or accounts of the same event. The few cases in which the fourth Gospel parallels the synoptic tradition afford examples. But it should be noted that it may not always be possible to distinguish this case from one in which very thorough revision has occurred.

When independent reports of the same event present apparent contradictions, or difficulties in the way of harmonisation, the problem requires historical and psychological criticism rather than literary. The resurrection narratives in the New Testament come immediately to mind. Literary factors enter only in so far as a general study of the writers has revealed a preference for certain stylistic features, or a doctrinal tendentiousness which accounts for their different representation of the facts.

6. When basically different events offer points of formal similarity in their narration, we may see in the identity of literary design the effects of a recognised *convention* in the composition of each. The full implications of form-criticism for the study of the Old Testament have yet to be realised, but already its inconclusiveness in the matter of identifying of a *Sitz im Leben* (as a comparison of Bentzen's and Eissfeldt's Introductions will show), and its uncertainty as to how to utilise the results of a comparative study of literature (witness, for instance, the difficulty of knowing what to do about the "Hofstil" said to be demonstrated by some Psalms)⁽¹⁹⁾ to say nothing about a programme for "demythologising" that is rapidly becoming fashionable — all these point to the need for a more radical appraisal of the methods involved in identifying and interpreting such form conventions.

The impression is often given that *Gattungsforschung* is a matter of imaginative guesswork. There can be no doubt that in some cases a brilliant guess has been correct,

19. J. de Fraine, *L'Aspect religieuse de la Royauté Israélite* (Rome, 1954), pp. 15ff.

the illumination it has brought to a passage being sufficient justification. The description of the "Song of the Well" (Nu. 21:17f.) as a working song is helpful, but the supposition that it had a protreptic function is doubtful, and the suggestion that it was a conjuration⁽²⁰⁾ enters the perilous region of "meaning in the cultural context" where inferences cannot be safely made on the basis of form alone.

It is even worse when interpretations are advanced in defiance of formal facts. The common explanation that Gen. 1 is a poem has no basis in its form, and is usually an evasion motivated by a desire to avoid the difficulties of asserting its truthfulness. The same applies to the description of the early chapters of Genesis as "myths" or "parables."⁽²¹⁾ These labels are not the legitimate products of the comparative study of literature; they express rather the contemporary opinion that it is only by treating these stories as myths or parables that we can make any use of them in this modern age. As a matter of fact, it is precisely in Gen. I-XI that the criteria of Gattungsforschung become most elusive.

7. In practice examples in which the similarities between passages are purely substantial (5) or purely formal (6) are very rare. Form and content are so closely intertwined that most similar passages will exhibit a degree of resemblance in both respects, furnishing categories which are of the greatest importance for the problem we are discussing. We note first the case in which two distinct versions of an original composition both survive after a long and independent transmission. When they are brought together again the differences have become so great that they are no longer recognised as being "the same" but may be transmitted side by side as "different stories." The term "*douplet*" should be reserved for this kind of thing.

With the two members of a *douplet* the similarities are due to the survival of features of their original common source; the differences are the result of their separate history, and may be illuminated by that history, if it is known, or conversely, illuminate the history of the times through which they have come. The hypothetical J and E of the classical documentary theory constitute a *douplet* in the broadest sense, i.e., many of the particular contents of each constitute individual *douplets*. The similarities have their

20. Aage Bentzen, *Introduction to the Old Testament*⁵ (Copenhagen, 1959), I: p. 125.

21. The term "myth" is used in a variety of ways by contemporary scholars. Alan Richardson (*Genesis I-XI* [London, 1953], pp. 27 ff.) prefers "parable." Some have suggested "drama."

roots in traditions held in common before the isolation of the tribes (Noth's *G*) ; but each now displays peculiarities due to the different later environment of their divergent transmission. When J and E were brought together, some parallels were still recognisable as versions or variations, and either only one employed, or both combined (see below).

The restoration of an original from a doublet proceeds along the same lines as the reconstruction of an original text from two recensions (1). Material common to both may be taken as authentic, since it is in the highest degree improbable that two independent stories would be written with identical features. But material found only in one could also be original. In the most extreme instance all the material in each could be original, i.e., the only changes that have occurred are losses. This suggestion is, in fact, quite plausible, since there is more reason to believe that literature suffered loss in transmission than growth (although the opposite is frequently asserted, *a priori*). The original can then be restored (as fully as may be — since both members of the doublet might have lost the same things at some points) by a process of synopsis or harmonisation. The possibilities of such a reversal of supposed history are well illustrated by the familiar "harmony" of the Gospels. It can also be done with Kings and Chronicles, or even with the Pentateuch (as in Calvin's Commentary).

The Bible itself is suspected of containing at some points the results of such harmonisation. The term *conflation* is used when unification has been achieved by the mixing of the readings from the members of a doublet. When this is suspected, surviving contradictions are often pointed out as evidence for the fact that editorial blending was not quite successful, and also as a clue to the identification and separation of the sources used. Some critics even claim to be able to detect rough transitions in the text, identifying them with the seams of the resulting patchwork. If harmony of content has been fully achieved, the critic is obliged to depend exclusively on formal repetitions or vocabulary studies to trace his sources, a procedure which involves problems of its own. The flood story and the Joseph story in Genesis are said to be conflations of this kind.

When the two members of a doublet present contradictory features, no more than one can be used in restoring the original. Formal harmonisation is impossible,

unless one resorts to the ingenious but fantastic improbabilities that have been advanced by some commentators. The reports of the healing at Jericho (Mt. 20:13; Mk. 10:46; Lk. 18:35-38) refer to one or two men. Every reported detail is conserved if there were two events, one with one man, one with two men.⁽²²⁾

If a choice has to be made between the variations, the evidence must be weighed at each point. It is possible also that neither preserves the original. In any case the problem is only solved fully when the genesis of the rejected reading or readings has been fully explained. This will involve both textual criticism and also an appraisal of all the environmental psychological and ideological factors which may have been operating. It is not easy to control these several variables, nor to know what weight to allow for each individually. The evaluation of a theological concept as early or late may be an important judgment when deciding whether it could be original or derived. This requires a knowledge of the religious development of the people which must be independently demonstrated before it can be used safely in this way. A considerable amount of circular reasoning is hidden in many critical procedures because of this, and is often allowed to go undetected because the elegance of the solution is satisfying in itself, rather than convincing in its demonstration.

The study of doublets along these lines gives often meagre results which may be described as cautious or sceptical, depending on your point of view. Two inferences are readily made. (i) If only material common to both members may be taken as authentic, so that only a fraction of each may be trusted, the more divergent the members, the smaller is the yield. (ii) Doublets illustrate the changes which occur during transmission and show that these are often quite extensive. We must assume that such changes occur in all transmission, including passages for which no doublet survives. Hence every text which comes to us must be suspected of having been greatly altered. When there is no doublet, however, we have no way of delineating the alterations, and so cannot say what part of the surviving evidence may be trusted. The entire text sinks to an equally low level of reliability. It is strange that the logic of this latter inference is so rarely faced. Often a single report is taken as it stands, and only a doublet submitted to critical sifting. This is unwarranted; if a doublet yields

22. See John W. Haley, *An Examination of the Alleged Discrepancies of the Bible* (Nashville, 1951), p. 386 f. for this and other suggested resolutions of the difficulty.

little, an unparalleled text should yield practically nothing.⁽²³⁾

This dismal result is the end product of the hypothesis that we are dealing with a genuine doublet. The idea of a doublet shares with all the categories (1)-(5) listed above the notion that similarity is due to a common source at the very beginning of transmission, and that the amount of similarity between two passages decreases with the passage of time.

8. It is possible, however, that two passages may show both formal and material resemblances for an entirely different, indeed, quite opposite reason. Suppose we begin with two stories which are completely independent accounts of two quite unrelated stories. Both are transmitted through the same medium so that each is known to the persons handling them. It may be, by pure coincidence, that the two accounts resemble each other at one point. But this one point of similarity is sufficient to cause the two to be confused or even identified with each other at that point. Two distinct results are likely to happen. (i) The first story is told up to the point where it resembles the second, but language that properly belongs to the second story is used to describe the similar point in the first. This may be called *formal* or *literary contamination*.⁽²⁴⁾ (ii) If there is more disastrous confusion, some details of the action of the second story might be bodily transferred to the first. This may be called *material contamination*. In an extreme case it is possible that the story-teller switches completely to the second story at the point of similarity to produce as many as four distinct stories in all.

Contamination is more likely to occur in oral transmission, but could also depend on scribal copying if the copyist depends at all on memory.

23. "The method of the compiler, who combined J and E together, was sometimes, as it would seem, to extract an entire narrative from one or other of these sources . . . ; sometimes, while taking a narrative as a whole from one source, to incorporate with it notices derived from the other; and sometimes to construct his narrative of materials derived from each source in nearly equal proportions" (S. R. Driver, *An Introduction to the Literature of the Old Testament* [Edinburgh, 1913], p. 13). This is not the place to discuss the circular nature of the procedures involved in dealing severally with these distinct relationships. But it has been pointed out to me by the Rev. Stephen Cherry that, granted such a mode of compilation, in cases where J and E each contained a virtually identical version of the same story, only one source would be used. It could then be argued that the non-appearance of parallel elements is evidence that the material was in a good state of preservation—the reverse of what we have suggested.

24. I am indebted to Dr. Samuel Iwry of the Johns Hopkins University for drawing my attention to this phenomenon and to the name for it: The term *contamination* is used by classical scholars to describe certain processes involved in the use of Greek sources by Roman writers, and particularly as a result of the accusation of Lucius Lanuvius that Terence's work *Andria* was a "contamination" of the originals. In our suggested usage contamination is an unconscious, not a tendentious, process, so the term has no pejorative implications.

Contamination may be reciprocal or it may be a purely one-way transfer of features from an unaltered source to a recipient text.

An example is afforded by the account in I Kings 11 of the adversaries of Solomon. Two of them, Hadad the Edomite (v. 17f.) and Jeroboam the Ephrathite (v. 40) found refuge in Egypt. It is recorded of Hadad that he was given an Egyptian princess in marriage (v. 19). Nothing is said of a wife for Jeroboam in the Hebrew text, but there are additions to LXX which say that Jeroboam was given an Egyptian princess. This is plausible enough in itself, but the most probable explanation is that the story has been contaminated.

A most striking example within the Bible of two passages dealing with different matters which exhibit nevertheless a number of formal similarities is afforded by a comparison of Gen. 19 and Jdg. 19. Very few commentators have noticed this fact, although C. F. Burney⁽²⁵⁾ sets out the evidence in full detail. He says "the account [Jdg. 19:22ff.] is parallel phrase by phrase with Gen. 19:4ff. J in so remarkable a manner as to compel the conclusion that one narrative must have been deliberately modelled on the other."⁽²⁶⁾ He is aware, of course, that the entire framework and setting of the two stories is so different that a "doublet" explanation is out of the question. But the word "model" is unsuitable, since it is not in design that the stories resemble each other, but merely in phraseology.

Furthermore, we have implied that contamination, as distinct from imitation, is an unconscious process, and not a thing that was done at the time of original composition, but which happened in subsequent transmission. If we test out a hypothesis of contamination in the present instance, the problem involves two distinct questions. (i) In what direction has the contamination flowed? (ii) Does it involve material as well as formal contamination, i.e., does any detail of the action in one passage come from the other?

Burney argues that Jdg. 19 "must belong to the latest stratum of J. The fact that it exhibits throughout so close a verbal connection with various other parts of J (Gen. 19:1-8, I Sam. 11:7, Jos. 8), proves that the dependence is on its side and not *vice versa*, and therefore that it has been constructed by a process of selective imitation, and must be much later than the old narratives

25. *The Book of Judges* (London, 1918), pp. 444 ff.

26. *Ibid.*, p. 444.

which it has employed, and in its present form at least, almost certainly unhistorical.”⁽²⁷⁾

The crux of the matter seems to be the host's daughter. She is mentioned only in v. 24. Before and after that point the only woman in the story is the Levite's concubine. All mention of the daughter could be omitted from Jdg. 19 and the essential development of the story would remain intact. But this feature could be an item of material contamination from Gen. 19. On the other hand, it could be a purely internal development within Jdg. 19 as a result of no more than formal contamination from Gen. 19. The survival of the dual pronominal morphemes in Jdg. 19 provides the key. This has usually been dismissed as a solecistic use of masculine for feminine. George F. Moore, for instance, says: “this accumulation of grammatical blunders in a single sentence strengthens the suspicion that the verse is a late addition.”⁽²⁸⁾ Quite apart from the complete lack of proof that mistakes of this kind are characteristic of any known stage of the language, it is incredible that errors which are as crude as Moore takes them to be should have been copied scrupulously so frequently when the obvious correction could have been so easily made. It is now evident that the forms in question are hitherto unsuspected duals, corresponding to Ugaritic *-hm* and Arabic *huma*. If the story of the concubine had been contaminated by dual pronouns from the story in Gen. 19, then the reference to the daughter would provide them with the required dual antecedent. This implies, of course, that the duals also stood in the Genesis account, but have since been replaced by the feminine plurals. (A few examples are found in other places in Genesis, and elsewhere in the Old Testament.)

In conclusion it may be pointed out that a theory of selective imitation is obliged to explain the differences as well as the similarities. These are easier to explain if the borrowing was unwitting.

9. The effects of contamination are similar to the results of the *quotation* of phrases from other works, either for implied reference to them (as in the quotations from Gen. 1 in Ps. 136:5-9) or for general literary embellishment. The purpose of a quotation can usually be detected, though with the use of certain stock expressions the writer may lose all awareness of quoting.

27. *Ibid.*, p. 456. Wellhausen originated this idea.

28. Judges, I.C.C. (Edinburgh, 1908), p. 419.

It will be realised that the explanations of similarity in terms of "doublet" or "contamination" involve quite contrary features. In doublets the points of similarity are taken as authentic, the points of difference as extraneous. When there has been contamination, however, the points of similarity are secondary and the points of dissimilarity are authentic. Two parallel passages with few points of similarity might then be interpreted either as a highly divergent doublet preserving very little original material, or, contrariwise, as two independent stories with slight contamination, and so both likely to be highly reliable. The possibility of such opposite conclusions indicates the need for criteria of evaluation of points of similarity and difference in a more penetrating manner than has been practised hitherto. Simply to count the *number* of similarities in two passages does not give either the *degree* of dependence of one on the other or the *kind* of dependence involved. A distinction can certainly be made between the framework of a story and the details, between the pre-suppositions without which the action would fall apart and the incidentals which could be altered or removed without serious dislocation of the plot. It is hardly likely that long independent transmission of members of a doublet would lead to continuous divergence in which the points of similarity would dwindle to zero. Changes are more likely to occur with matters of detail within a constant frame.

The problem may be illustrated by what is usually taken as an indubitable doublet—the two accounts of Abraham's false claim that Sarah was his wife (Gen. 12:10-20; 20:1-18). In the list of similarities (the same lie, a foreign king, Sarah taken, the king troubled) and the list of differences (the different places, the different character of the monarchs, the different reasons for the sojourn, the different means of discovering the truth, Abraham's different reactions, the different conclusion)⁽²⁹⁾ is it possible to distinguish framework from details. If the differences amount to two distinct frameworks, then the similarities may be explained, partly by the operation of customary policy⁽³⁰⁾ (the sociological significance of which unfortunately remains unilluminated by extra-biblical sources); partly also, perhaps, by literary contamination.

29. H. C. Leupold on Genesis in *The Biblical Expositor*: Carl F. H. Henry, Ed. (Philadelphia, 1960), I. p. 71.

30. Gen. 20:11-13 clearly implies this, and is not to be dismissed as a harmonising gloss.

Certainly there is room for methods of criticism, at once more flexible and more rigorous than those commonly accepted, to deal with such problems.⁽³¹⁾

F. ANDERSEN.

31. In an area unconnected with biblical studies, but involving similar critical principles, M. B. Emeneau has discussed a set of similar traditional stories from India ("The faithful dog as security for a debt: a companion to the Brahman and the mongoose story-type" *Journal of the American Oriental Society* 61 [1941], pp. 1-17). The many extant versions of what is presumably the same original story show a rich variety of local adaptations around a fixed frame. The unchanging essentials permit the original outline to be recovered. What is particularly striking about this example is the large number of local etiological connections, all clearly secondary.

Book Reviews

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS

By Leon Morris (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, U.S.A.), 1959, pp. 274; \$4.00.

An earlier commentary on these epistles was written by Dr. Morris for the Tyndale series, and was reviewed in a previous number of this journal (Vol. XVI, No. 2, June, 1957). A mass of information was gathered by the author, but limitations of space prevented its use in the shorter commentary. That material forms the basis of the present completely new work, which appears as a volume in the New International Commentary on the New Testament.

After dealing with the founding of the Church at Thessalonica, the Introduction discusses the occasion, purpose, date and authenticity of the two epistles and the relationship between them. Dr. Morris acknowledges that the epistles present unusual features, and divergent views on these matters are carefully examined. He defends the authenticity of the writings, finding that objections to the authenticity of the second letter are not compelling; and after detailed discussion of points made by those who hold that 2 Thessalonians was written first, considers that their arguments seem "very vulnerable."

In the Commentary itself, the English text is printed, but there are frequent references to Greek words and phrases in the abundant footnotes. Dr. Morris's clear exposition contributes to a true appreciation of the epistles. Aware of the variety of opinion regarding introductory questions and on numerous points of detail in the letters, Dr. Morris is consistently fair in his own presentation, which is marked by wise restraint and sobriety of judgment. He will not be cajoled into accepting an interpretation because an eminent name can be tagged to it or because it belongs to some present vogue in New Testament pursuits. When he feels the evidence requires it, he does not hesitate to reject views that may be currently popular but lack adequate scriptural foundation. The reviewer would support the carefully stated positive grounds which Dr. Morris gives for rejecting a too commonly accepted contention that "the wrath" is an impersonal retributive process, and would also agree with his strictures on what is termed "realised eschatology." Dr. Morris maintains a discriminating sense of proportion, and does not claim to solve all the exegetical problems. For instance, he rounds off the discussion of 1 Thessalonians 5:1-3 (the time of the Parousia) and the presentation of his own view, with these words: "But I fully recognise that other interpretations are possible, and suggest that it is not wise for any of us to condemn those who see such passages differently" (p. 152). Again, as against those speculations which would confidently identify "the Man of Lawlessness," Dr. Morris commends a frank acknowledgment of our ignorance here (p. 227).

Printed in the Netherlands, the volume is commendable for its large and clear type, and few misprints have been noticed. The top line of page 84 has been inverted, and a wrong font has intruded into the last line of page 225. Mis-spellings occur in Greek words on pages 34 and 163, and accents require adjustment on pages 34, 101 and 216.

C. STEWART PETRIE.

PAUL AND THE SALVATION OF MANKIND

By Johannes Munck. Translation of *Paulus und die Heilsgeschichte*, Aarhus and Copenhagen, 1954 (S.C.M. Press, London), 1959, pp. 351; 42/-.

The reviews of this book which I have seen have been polite and complimentary, and have then proceeded to make quite radical criticisms. But when one disagrees with all the major theses of a book, it is surely right to make this plain from the start. No question of credal orthodoxy arises here; it is a matter of St. Paul's view of his vocation, and of the nature of "Jewish Christianity."

In chapter I we are asked to reject the idea that St. Paul's conversion was preceded by any psychological preparation, and to think that it was wholly an Act of God, a bolt from the blue. But surely John Knox (*Chapters in the Life of Paul*, pp. 121-7) is wiser here, with his delicate treatment of the impact upon him of the faith by which the Christians lived. Chapter II is headed "The Apostle of the Gentiles"; for in 2 Thess. 2:6 "he who restrains" is none other than Paul himself, who is The Apostle of the Gentiles in such a sense that his fulfilment of his mission and his death will be the signal for the parousia of the Antichrist (v. 9) and then the parousia of the Lord Jesus (v. 8). Paul, then, regarded himself as holding a role of primary importance in the *Heilsgeschichte*; and the title of the original German edition indicates that this is an important theme for Prof. Munck. But in spite of the fact that O. Cullmann holds this (pp. 36-42) and R. H. Fuller approves of it in his review in *JTS*, October, 1955, it is legitimate to point out that he never calls himself the Apostle of the Gentiles, but in Rom. 11:13 simply *ethnon apostolos* (with no article); that as Gregory Dix showed clearly in *Jew and Greek* (1953), pp. 27-60, there were many others, who took the Gospel to Rome, northern Asia Minor, Colossae, etc. (cf. Andronicus and Junias, Rom. 16:7), and the baptism of uncircumcised Gentiles was pre-Pauline; that the alleged role of St. Paul in the *Heilsgeschichte* finds no mention elsewhere in the N.T.; and finally that the alleged prophecy of what would happen at his death was not in fact fulfilled.

Yet perhaps the most important thesis of this book really is that the common view of "Jewish Christianity" is all wrong. The argument of chapter III might be stated unkindly but not untruly as follows: That, as Ferdinand Christian Baur found the key to the history of the early church in a deep antagonism between Jewish and Pauline Christianity, so deep that it could not be overcome till the gospels were written in the middle 2nd century, the right reaction now, a century later, is to deny that any such antagonism ever existed; and to affirm that the Jewish Christians of Jerusalem were all of one mind with St. Stephen and with St. Paul, and there were no Jewish-Christian "Judaizers," for the opponents of St. Paul in Galatians and the Corinthian epistles, and not only in Philippians, were either Gentile-Christian Judaizers or non-Christian Jews. This thesis has to be supported (i) by ignoring the Jewish-Christian strain in St. Matthew's gospel; here Munck's inadequate treatment of this gospel in chapter IX compares very unfavourably with G. Bornkamm's masterly essay on "Enderwartung und Kirche im Matthäusevangelium" in *The Background of the N.T. and its Eschatology*, ed. Davies and Daube, pp. 222-260; (ii) by denying that the Epistle of St. James is Jewish-Christian at all; and here both Bornkamm and Feuillet in the following essay, in the book just alluded to, take this epistle to be Jewish-Christian and point out parallels with Matthew; and (iii) by

deleting the words *ton pepisteukoton* from the text of Acts 21:20 without any MS authority whatsoever! (pp. 240-2).—But, as Fuller says in his review (*JTS*, October 1955, p. 287), "Baur's mistake was to identify the Judaizing movement with the whole Jerusalem Church, including its most exalted representatives, St. James and St. Peter."

This leads to the question of the trustworthiness of the Acts of the Apostles as a work of history. It is indeed right, and important, to recognise that St. Paul's epistles are a primary authority in this respect, and Acts a secondary authority; Munck asserts this on p. 79, and disagrees with the extravagant historical scepticism of M. Dibelius (see his *Studies in the Acts of the Apostles*, esp. pp. 93-101 on the Jerusalem Council) and of John Knox, who likewise regards the Council as fictitious. But where John Knox is bold, acute and vigorous, Munck is by comparison dreary and tedious; he seems to hold that there was some sort of a Council, but his account of it is unclear and uncertain (pp. 231-8). English-speaking readers have a right to complain that while he refers several times to Wilfred Knox, he nowhere clearly states nor refutes the strong defence of the general reliability of Acts and its view of Jewish Christianity in his *St. Paul and the Church of Jerusalem* (1925) and his *Acts of the Apostle* (1952).

Finally, the English title of Munck's book, *Paul and the Salvation of Mankind*, is unsatisfactory because it holds out hopes which it does not fulfil of a serious treatment of St. Paul's theology. Munck strongly refuses to treat St. Paul seriously as a theologian (pp. 65-7) on the ground that this is the right reaction to the maltreatment of him by the systematic theologians. Here his book compares very unfavourably with that of the historically sceptical John Knox, who in the last four chapters of *Chapters in the Life of Paul* gives us a quite superb sketch of his central theological teaching.

GABRIEL HEBERT, S.S.M.

THE NOTION OF TRADITION IN JOHN DRIEDO

Dissertatio ad Lauream in Facultate Theologica Universitatis Gregorianae. By John L. Murphy (The Seraphic Press, 1501 So. Layton Blvd., Milwaukee 15, Wis.), 1959, pp. XIV and 321; \$3.

The Roman dogma of tradition as a second source of revelation, unknown to the Middle Ages, has been defined in the decree *De Sacris Scripturis* of the Fourth Session of Trent in 1546 against the *sola scriptura* of the Reformation. The decree speaks of "traditions" as truths once delivered to the apostles either by Christ or by the Holy Spirit and handed down to the future generations of the church. It leaves open the question what tradition as the act of handing down is, and it does not define the actual relationship between the content of Scripture and the content of Tradition. Hence the meaning of the decree is under discussion, especially in view of the ecumenical situation that has made tradition an issue also in the Anglican, Reformed and Lutheran churches.

The present book is a very important contribution not only to the clarification of the doctrine of Trent, but also, just in its concentration on one important point, to the understanding of the complicated history of doctrine in the 16th century. Since it is not allowed to read into the texts of the 16th century that idea of a "living tradition" which was developed in the 19th century by Möhler and Newman under the influence of the Romantic understanding of the living organism of the Church, the doctrine of Trent must be elucidated first of all from the theological milieu out of which it grew. This

the author has tried to do in his well-written and highly interesting book on John Driedo (1480-1535), one of the outstanding theologians of Louvain along with Adrian of Utrecht (Hadrian VI.), D. Latomus whom Luther praised as his finest adversary, and Pighius with whom Calvin took issue. A comprehensive chapter, "Life, Times and Works of Driedo," is followed by a penetrating analysis of his views on tradition as expressed mainly in "De ecclesiasticis scripturis et dogmatibus" (1533). Driedo uses the singular and the plural of *traditio* interchangeably, "meaning either that complex of truths and practices handed down by the apostles, or *perhaps in some instances*, the act of handing down . . ." (72). We have added the emphasis to indicate that on the whole Driedo has the same use as Trent. The chapter "Scripture and the Church" shows how Driedo co-ordinates both: "Scripture is nothing other than the testimony of the Church itself, testifying and speaking, written under the Holy Spirit" (78). To avoid misunderstandings, Driedo emphasises the inspiration of the whole Bible. The question whether Scripture or the Church is the higher authority can be answered in either way. The Church cannot teach contrary to Scripture, but what Scripture is and how it must be interpreted we know from the Church. Both authorities proceed from the same Holy Spirit (97). The relationship between Scripture and tradition is determined by the sentence: All truths necessary for salvation are *somehow* contained in the Scriptures (136), either expressly or tacitly (132ff.), even if only under the general admonition of hearing the Church. Driedo is, however, far from the mediæval view that a dogma must be taken from Scripture, though under the authority of the Church. "The authority of the universal church is to complete the Scriptures, to bring to full light that which the inspired books mention only in germinal form," as the author interprets Driedo (129). Besides liturgical and disciplinary traditions there are such important doctrines as the perpetual virginity of Mary or the sacrificial nature of the Mass or Purgatory which cannot be proven from Scripture, but are only insinuated in it (129). "We may not conclude, therefore, that Driedo held to a totally extrascriptural source of revealed truth, even though—taken apart from his general teaching—isolated statements may seem to indicate this" (137). A definite answer to the great problem "Holy Writ or Holy Church" has never been found, neither by Driedo, nor in the discussions at Trent, nor at the Vatican Council. It is one of the fundamental questions debated by modern Roman theologians who (e.g., Geiselmann) try to show the unity of the two sources of revelation by denying that the doctrines of the Church can be ascribed to either Scripture or Tradition alone.

This highly informative and thought-provoking book should be studied by every theologian who is interested in the doctrine *de Sacra Scriptura*. It contains important material on the Council of Trent in some appendices ("Traditions' and the Council of Trent," "Faith and Morals' at Trent.") Driedo has rightly been called "the inspirer of the Fourth Session." His writings must have been widely studied in the decade between his death and the council. The prevailing opinion that Pighius is the author of the juxtaposition of Scripture and Tradition must be revised in favour of his teacher Driedo. Whoever might have inspired him, it is now evident that the doctrine of Trent on Scripture and Tradition is the product of that conservative Catholic humanism which was inspired by the new editions of the Church Fathers and had its great centre in Louvain.

H. SASSE.

THE IMPUTATION OF ADAM'S SIN

By John Murray (Eerdmans, Grand Rapids), 1959, pp. 95; \$2.

A Scot by birth, Murray studied Arts at Glasgow and Edinburgh, took Theology at Princeton, and has been Professor of Systematic Theology at Westminster Seminary, Philadelphia, since 1937. An accomplished scholar, in the classical Reformed tradition, he has already produced useful books on doctrine (*Christian Baptism, Divorce, and Redemption, Accomplished and Applied*), and ethics (*Principles of Conduct*); and is currently engaged on a two-volume *Commentary on the Epistle of Paul to the Romans*.

The book under review is evidently a by-product of his studies in the Roman Epistle. Here he deals with the Apostle's teaching in Rom. 5:12-19, remarking that "It is encouraging to find in so brilliant a scholar as Anders Nygren so appreciative an assessment of the pivotal place which Romans 5:12-19 occupies in this major epistle" (p. 6). Rom. 5:12 is held to be an unfinished comparison, followed by a double parenthesis (vv. 13f; vv. 15-17), the comparison being resumed or recapitulated and completed in vv. 18f. And the view is taken that the last clause of v. 12 is crucial to the correct exegesis of the passage (p. 8).

That clause should be rendered, "in that all sinned." Four influential views of its meaning are considered: the Pelagian, referring it to "the actual sins of men" (p. 9); the Roman Catholic (since Trent), referring it to the transmission of original sin (p. 14); John Calvin's, which is, "exegetically speaking, similar to that of Rome" (p. 18); and the classic Protestant interpretation (p. 19), which is then unfolded. This interpretation has taken two main forms: Realistic and Representative. Murray opts for the latter: "Solidarity was constituted by divine institution and the solidarity is of such a nature that the sin of Adam devolves upon all naturally procreated posterity" (p. 41).

But how does it devolve: Mediatly or Immediately? By Immediate Imputation, says Murray, "original sin does not consist simply in the depravity derived from Adam, but includes also the imputation of the guilt of Adam's first sin" (p. 42). Happily, "Solidarity works for good and for evil . . . Redemption in its design, accomplishment, application, and consummation is fashioned in terms of the principle" (p. 22; cf p. 87). If the guilt of Adam's first sin is imputed to all his posterity, so is the righteousness of Christ to all who believe. The disobedience of the one is imputed, but so is the obedience of the Other.

R. S. MILLER.

FREEDOM AND IMMORTALITY

The Forwood Lectures in the University of Liverpool. By Ian T. Ramsey (S.C.M. Press, London), 1960, pp. 157; 16/-.

This is a persuasive and attractive work. It breathes the spirit of sweet reasonableness. It is refreshingly free from dogmatism. It avoids arbitrary assertions. It relies on the merits of logical ratiocination and careful argumentation, so that the resultant conclusion has the virtue of apparent irresistibility.

The Nolloth Professor of the Philosophy of Christian Religion in the University of Oxford is concerned with the twin problems of freedom and immortality. He knows the kind of criticism which is advanced by the logical positivists, and, having stated it, he then proceeds to subject it to like searching analysis. He is concerned to

maintain the truth of what we call "obligation," and he shows how this concept cannot be understood in a casual context. It is not the least of the author's merits that he is able to adorn his theme by the introduction of apposite and amusing illustrations. It was Tennyson who said that truth embodied in a tale might enter in by lowly doors, and the author brilliantly exemplifies the truth of this ancient dictum. There are few who would fail to profit from the author's exposition of the parable of the Good Samaritan. "The priest passes by on the other side. Engaged in Temple duties and responsible for its worship, he must not violate the ceremonial law and become unclean. His behaviour pattern in fact follows exactly the prescriptions of the priestly law. He goes on. There is, we might remark, no deflection whatever of the galvanometer. The situation is all very impersonal . . . Then comes the Levite, whom we may describe as a subordinate Temple official, concerned very much with proprieties of one kind and another . . . He had a behaviour pattern somewhat wider than that of the priest, and he also had that fussy inquisitiveness which often belongs to vergers or deputy registrars. It was as though, in his case, the galvanometer needle quivered just a little . . . So to the Samaritan. He, too, had a rule which could have regulated his behaviour. Since the Jews had no dealings with the Samaritans he could easily have decided to pass on like the others. But in this case more than rule or law is involved; more than public and external behaviour. It is not that 'Samaritan' meets 'Jew,' but that 'man' meets 'man' . . . So the Samaritan's response exceeds any specific determination. He has responded to moral obligation."

This work is in the finest tradition of English philosophical theology, and is a work both to ponder and admire.

S. BARTON BABPAGE.

ZWINGLI'S LEHRE VON DER GOETTLICHEN UND MENSCHLICHEN GERECHTIGKEIT

By Heinrich Schmid, Zürich (Zwingli Verlag), 1959, pp. 269; Sw. fr. 19.

This thorough investigation of the ideas of divine and human righteousness in the theology of Zwingli deals with a central problem in the thought of the Swiss Reformer who in his life as churchman and politician personified his theocratic concept of a Christian society. Three factors have determined this concept: the mediaeval heritage of the idea of the "corpus Christianum," a society that is simultaneously church and state; the humanistic biblicism which characterises Zwingli as Reformer; the encounter with the Anabaptists who confronted him with a different understanding of the Bible. What he has in common with the Anabaptists is the attempt to derive the entire human law from the divine revelation and the conviction that the Sermon on the Mount is binding on all Christians. What distinguishes him from them is the recognition that it cannot become public law, as is already shown by the fact that the Anabaptists had to abstain from participation in civil government and had to build up their own religious society separated from the people. With Aquinas and Luther Zwingli must distinguish between two parts of the divine Law and between two types of righteousness. There is a law which concerns the outward man. Its fulfilment is possible. But the "human righteousness" we acquire by obeying this law does not justify us before God. There is another law, or rather part of the divine Law which commands love of God and of one's neighbour. No man can fulfil it. The righteousness

it requires, the "divine righteousness," is a gift of God in Christ, who alone is righteous, a gift of the divine grace received through faith. (To justify means to Zwingli always to *make* righteous.) Both laws constitute the one Law of God binding on all men. This doctrine must not be confused with the doctrines of Aquinas and Luther. Zwingli teaches with Luther against Aquinas that there are not two states of perfection. Against Luther he teaches that there are not two sources of the divine law, not two realms or "governments," not a church distinct from the state. Both church and state are the same community.

The first part of the book deals in five chapters with all aspects of "The Divine righteousness." It discusses Zwingli's understanding of revelation, the Law of God, justification and the relationship between grace and human activity, faith and works. The second deals in eight chapters with all problems of "The Human Righteousness," culminating in a discussion of the religious task of the state, the political task of the church, and the dialectic between church and state. These chapters are of great actual significance and may be read first as an introduction into the theoretical chapters. It is the duty of the people, to take one example, to depose a secular government that opposes God's commandments. Since such a deposition should not be made in a disorderly way, practical problems arise which Zwingli was not able to solve. It is noteworthy that just in this context the Law is always equated to the Gospel. Luther's distinction between Law and Gospel has always been foreign to Zwingli.

It is not possible to enter here into a discussion of the rich content of this important contribution to modern Zwingli research. The book gives an impression of Zwingli as a thinker in his own right, but also of his limitations. The epilogue shows why Zwingli's solution of the problems with which he had to wrestle is not applicable to our time. The philosophical presuppositions of his thought—the Thomistic background—is everywhere noticeable, especially in his understanding of Predestination—are no longer tenable, and the social and political developments have destroyed not only the ideal of a Christian society in which church and state coincide, but also the possibility of a secular authority bound to one religious confession. The book confirms the fact that Zwingli who otherwise seemed to be the most progressive among the Reformers was actually more bound to the mediæval world than Luther and Calvin. The tragedy of his theology has become the tragedy of his life. The deepest reason of this tragedy must be found in his understanding of the Word of God and not in the circumstances of his time.

H. SASSE.

ABRAHAM KUYPER

By Frank Vanden Berg (Eerdmans, Grand Rapids, Michigan),
1960, pp. 308; \$4.00.

On the whole the name of Dr. Abraham Kuyper is but little known outside Holland. Some Calvinists whose interest is wider than their own ecclesiastical tradition may have heard of him; they may have read some of his smaller works (such as, e.g., *In the Shadow of Death*, *The Practice of Godliness*, *His Decease at Jerusalem*, or even of his greater works (e.g., *The Work of the Holy Spirit*, *Principles of Sacred Theology*, *Lectures on Calvinism*—all published by Eerdmans), yet they usually know hardly anything of the great influence this man

had upon the ecclesiastical and even political development in his own country. Without any exaggeration we may say that for about 40 years Kuyper dominated the ecclesiastical and political scene in Holland; and still to-day, 40 years after his death, his name is mentioned in many discussions—yes, the theologians and the politicians are still hotly debating the question whether his legacy was a blessing or a curse.

What was this legacy? In the first place, there was a rather extensive secession from the established Church ("De Nederlands Hervormde Kerk"), resulting in a new denomination ("De Gereformeerde Kerken van Nederland"). To-day the two denominations are still apart. In the second place, we must mention the establishment of Christian organisations in all spheres of life. Such as Christian Day Schools (parent-controlled), Christian Political Parties, Christian Trade Unions, a Christian University, Christian Newspapers, etc. Here is not the place to discuss the right or wrong of such a development. We only mention it, and it is certainly worthwhile to study it carefully.

In this biography we get a very clear picture of this development, as it takes form in Kuyper's thoughts and actions. At the same time we are impressed by his amazing, even incredible capacity for work. He was indeed a giant among his fellow-men. Born in 1837 as the son of a moderately Calvinistic minister in the established Church, he loses the orthodoxy of his parents during his student years in Leyden, under the influence of such men as Kuenen and Schooten. However, in a gradual process he regains the faith of his fathers, and becomes avowedly Reformed. Small wonder that the young doctor (1861!) is soon engaged in the struggle between liberalism and orthodoxy which is going on in his Church. After some years he is one of the recognised leaders of the orthodox "party." Via the struggle for the Christian character of the public schools, he enters into the political field, becomes a member of parliament, and even serves as the prime minister of his country from 1901-1905. At the same time he is the editor of a Christian daily newspaper (one of the biggest of the country) and of a religious weekly. The year 1880 sees the fulfilment of one of his most audacious ideals: the opening of the Free University. This is a university based on Calvinistic principles, and it is called free, because it is under no obligation, over against the Church or the State. In 1880 it started with five professors and five students. To-day there are more than 100 lecturers and over 2,500 students.

We are very grateful that Eerdmans published this well-written biography. It is not an original contribution to the study of Kuyper's life, but rather a popular account of the many-sided career of this remarkable man, whom his followers loved with a great and warm devotion, and whom his enemies hated as they hated no-one else. Unfortunately, little attention is given to Kuyper's theological ideas, but perhaps this is asking too much for this type of popular biography. However, what I do regret is that the author is not critical enough in his appraisal of Kuyper. It is too much written in a black-white scheme, and Kuyper is sometimes too much glorified (e.g., p. 115, 257). Nevertheless, as a whole this biography is certainly reliable. It does give a clear picture and is very instructive indeed.

K. RUNIA.

SHORTER NOTICES

Aus de Welt der Reformation, by Fritz Blanke (Zwingli Verlag, Zürich; Fr. 14.50). Published as a tribute to Professor Blanke for his 60th birthday, this book contains five essays previously published in various periodicals, and a bibliography of the well-known church historian. "How Zwingli thought of himself" gives an impression of the inner life of the Swiss Reformer. Of great theological importance is the second essay on Calvin's attitude to Zwingli. It shows Calvin's endeavour to do justice to the "faithful servant of Christ" with whom he had to disagree in the doctrines not only of the sacrament, but also of Predestination. Whether Calvin was closer to him or to Luther is a question that will be answered differently by Reformed and by Lutheran readers. The third essay gives a vivid and colourful picture of "The Kingdom of the Anabaptists at Münster 1534/5." It is followed by "The Anabaptists and the Reformation" with special reference to Zürich. The theological issue between Zwingli and the Anabaptists who claimed to be consistent followers of Zwingli's scriptural principle is clarified. "Reformation and Alcoholism" deals with an important social and ethical problem. It is to be hoped that this collection of some masterly essays will appear also in English.

H. Sasse.

The Story of the Scottish Reformation, by A. M. Renwick (InterVarsity Fellowship, London, 6/9). Anyone desiring a short readable history of the Scottish Reformation which is at the same time both balanced and accurate, may well turn to this little book by the Professor of Church History at the Free Church College, Edinburgh. An account of the Reformation proper is given against the background of the extraordinarily decadent pre-Reformation Roman Church. Dr. Renwick does not ignore the significance of political movements; nor does the social background escape his attention. Of course the figure of John Knox very much dominates the work; but the crucial significance of Knox requires such treatment. The author makes several salient points in answer to the contentions of some modern writers who are not prepared to accept the statement in the First Book of Discipline that the office of superintendent was "for this time," i.e., when there were still too few ministers for the requirements of the Church.

Scotland: Church and Nation Through 16 Centuries, by Gordon Donaldson (S.C.M. Press, London, 5/6). This is a very different type of work to that of Professor Renwick. The author is Reader in Scottish History in the University of Edinburgh. No-one can doubt the very real ability of Dr. Donaldson. He brings to bear enthusiasm for his subject and a great wealth of learning. Nevertheless it is hard to escape the feeling that this work contains much special pleading: in fact the subject being what it is, it would be difficult for the author to avoid some attempt to justify his own position. One senses the traditional zeal of the convert. The book has much value as a most stimulating discussion for anyone who knows his Scottish history. It cannot be recommended as a work whereby to learn the subject. Thus the author does less than justice to Andrew Melville, and the standpoint he adopts requires him to treat Melville not as the successor who brought to a conclusion the task Knox had begun, but as one who split the Scottish Church by giving the Reformation movement a new twist. Dr. Donaldson comes out in his true colours when he treats the Scottish Covenanters as suffering because they were seditious. He holds an extremely low view of the eldership, an office with which he appears unfamiliar.

Blue Banner, by R. Strang Miller (Presbyterian Bookroom, Christchurch, 15/-). The beginnings of Presbyterianism in the north of New Zealand's South Island centred around the Rev. T. D. Nicholson, whose biography appears under this title. However, much more is told of this founding father than his association with early New Zealand Presbyterianism. We also obtain considerable insight into the background of the Scottish Church in the dominion. In fact the life of T. D. Nicholson goes a long way to explain why a Free Church of Scotland colouring is far from being the exclusive possession of the Province of Otago, the foundation of which under Free Church auspices is common knowledge, but really belongs to New Zealand as a whole. A great deal of research has gone into the production of this work, and in addition Mr. Miller knows how to produce not merely good history, but also readable history. This book should whet the appetite for Mr. Miller's further work on Andrew Thomson.

F. M. Bradshaw.

The Westminster Confession for Today, by George S. Hendry (John Knox Press, Richmond, Va.), embodies a critical appraisal of the historic symbol which is designated "a minor classic." While there is much of value the discussion is especially defective in the author's apparent subjective interpretation of the atonement, the theocentric and truly ecumenical concept of "satisfaction," characterised by A. A. Hodge as "the doctrine of the whole Church," being summarily dismissed upon a superficial consideration of the Scriptural evidence as "not Biblical" (p. 111); as "a carry-over from mediæval catholicism" (p. 137), although Paul van Buren has lately cogently demonstrated that it is integral to the whole of Calvin's theology; and as "incompatible with the central evangelic message of the New Testament, that forgiveness is the free gift of God" (p. 112), as if what is gratis to man is without cost to God. The contemporary Church still awaits an adequate commentary, comparable in proportions to that of E. D. Morris in an earlier generation, upon what that eminent Princeton theologian, B. B. Warfield, evaluates as "the consummate flower of Reformed Confessions."

A Manual of Church Doctrine According to the Church of Scotland, by H. J. Wotherspoon and J. M. Kirkpatrick, revised and enlarged by T. F. Torrance and R. Selby Wright (Oxford, 28/- Aust.). First published in 1920, this compendium covering the doctrines of the Church, Ordinance, Word and Ministry claims to represent the distinctive Scottish interpretation of the Westminster standards. With the Scoto-Catholic criticism of the alleged adverse influence of English Puritanism on the Church in Northern Britain there is found the strange, if not uncommon, inconsistency of upholding the "lay" theory of the eldership, which was the teaching of a section of English Puritanism, particularly of Independency, and the rejection of the "presbyter" theory, which was the distinctive Scottish position of the Second Book of Discipline and representative divines such as Rutherford and Gillespie. However, this is a valuable volume considerably enhanced in revision by extensive additions to the text (especially in the final section), appendixes and copious, often illuminating, footnotes. It is incorrectly asserted by the revisers, concerning the frequency of Communion in the Church of Scotland that "the custom now is for most Churches to have at least four celebrations a year" (p. 47) since statistics show that as recently as 1956 more than 69 per cent had less than four. (See *The Holy Communion in the Reformed Church of Scotland, 1560-1960*, G. R. Burnet, p. 297.)

The Death of Death in the Death of Christ, by John Owen (Banner of Truth, London, 13/6). This classic work of 1648 on definite atonement by the eminent Puritan cogently set out with exegetical and logical skill the orthodox Calvinist position, in view of the then contemporary rise of Arminianism and Amyraldianism, that the impetration and application of redemption refer to the same object. "Doubtless, 'universal' and 'redemption' where the greatest part of men perish, are as irreconcilable as 'Roman' and 'Catholic'" (p. 149). In his lengthy introduction to this reprint from the Edinburgh edition of 1852, Dr. J. I. Packer trenchantly maintains that "Owen's work is a constructive, broad-based biblical analysis of the heart of the gospel" (p. 13), which is "that Christ is a Redeemer who really does redeem" (p. 5).

Christianity and Liberalism, by J. Gresham Machen, and *The Theology of Reinhold Niebuhr*, by Edward John Carnell (Eerdmans, \$1.75 and \$2.45). Originally published in 1923 the former is described in the latter as "one of the best defences of the conservative faith against modernism. His argument applies, *mutatis mutandis*, to neo-orthodoxy likewise" (p. 22). Carnell, whose book was first published in 1950, in his delineation of the controlling concept of the dialectical relation between time and eternity detects an undercurrent of scepticism in the theology of Niebuhr which leads to the conclusion that "the only final knowledge we can have is the formal statement that nothing is final" (p. 241). These — especially the former — are two valuable additions to the publisher's paper-back editions.

Men of Unity, by Stephen Neill (S.C.M., 5/-), an interesting popular account of the modern ecumenical movement, expressed largely through brief biographies of its leaders, inaugurates a promising new series of paper-backs to which it is anticipated well-known writers such as William Barclay and Alan Richardson will be contributors.

Movements into Tomorrow, by David L. Edwards (S.C.M., 2/6) is a sketch of the British S.C.M. which in an interesting and lucid manner shows the historical line of continuity from the Second Evangelical Revival through the Inter-Varsity Christian Unions and Student Christian Movement into the ecumenism of the World Council of Churches — "the S.C.M. in long trousers."

The Church of Rome, by R. H. Fuller and R. P. C. Hanson (S.C.M., 6/-). This moderate Anglican *Dissuasive*, here in its fifth impression and in a revised form, is mainly to be valued for its discussion of the relationship of the Church to its tradition which concludes "that the Roman Catholic policy of insisting that the Church has unlimited control of its tradition is a disastrous one, which results at length in a situation where the Church begins to try to cut loose from its original tradition, and where nobody can be sure . . . what new and exotic developments of the faith may burgeon in the future" (p. 91).

Jesus and His Story, by Ethelbert Stauffer (S.C.M., 12/6). Lives of Jesus were a common phenomenon some half a century ago prior to the days of the rise of form and even much source criticism. In this book the author, considerably supplementing the New Testament material with evidence drawn from contemporary non-Biblical sources, endeavours with considerable insight and skill to reconstruct the chronological order and represent the main features of the life and ministry of Jesus. The result is generally a conservative one. Thus "the star of Bethlehem is a fact of history" (p. 38). In his final

chapter on "Jesus' Witness to Himself," Professor Stauffer concludes that the theophanic formula, *Ani Hu* (I am), is "the clearest, boldest and deepest self-affirmation of Jesus" (p. 158).

Sandals at the Mosque, by Kenneth Cragg (S.C.M., 12/6). The author, who is Editor of the Muslim World and writes out of a wide knowledge of Islam, in this book considers the Christian approach to Mohammedanism along the general line that "the nature of the Gospel is such that the impact of Christianity is not totally to displace, but paradoxically to fulfil what is there" (p. 92). In particular he discusses the Muslim concept of peace as conformity to the Divine will and concludes that "If it is the Muslim sense of the adequacy of law alone, and of a mercy that has no Cross at its heart, which makes the Christian faith in Christ crucified so strange an enigma, then, by the same token, that faith must be the heart of the relevance of the Gospel of peace to men in Islam" (p. 135). This useful and valuable essay in "frontier theology" (to which is appended a brief glossary of Islamic terms and a short book list for further study) constitutes the first number in the alert publisher's new *Christian Presence* series (with Dr. M. A. C. Warren as General Editor) which, as the dust-cover indicates, will endeavour "to help us meet constructively the challenge of the present world situation in which mankind is being united, and the great world-religions being brought into contact, as never before."

The Pressure of Our Common Calling, by W. A. Visser't Hooft (S.C.M., 12/6). The General Secretary of the World Council of Churches here considers three aspects of the Church's mission—witness, service and fellowship—and comes to the final conclusion that "to share in the common calling and to agree in doctrine and church order are only means to realise a greater unity, which is purely spiritual in character" (p. 90).

R. Swanton.

Is the Bible Infallible?: A Debate between John Wenham and Rupert E. Davies (Epworth, London, 2/-). This is the printed report of a debate between the Vice-Principal of Tyndale Hall, Bristol, and the Tutor at Didsbury College, Bristol, conducted in the classic form of an academic disputation. The subject of the thesis was: "That the doctrine of 'the infallibility of Scripture as originally given' is a truly biblical doctrine, disproved by no knowledge ancient or modern." It is helpful to have the issues between the conservative evangelical and his critic so clearly stated. Each contestant acquits himself valiantly. The debate, however, is only adjourned, not concluded.

Problems of Religious Knowledge, by Peter Munz (S.C.M., 25/-). The author contends that religious knowledge is given in the form of a symbol picture. "The theologian is concerned with the interpretation of the symbol picture, just as the scientist is concerned with the explanation and interpretation of a number of scientific data." If we ask more concretely what the content of this symbol picture is, the answer is: "In the symbol picture, a fact is considered real when it is a symbol of a feeling state and when one has a state of lucidity upon designating it as a symbol." The author agrees that "the contemplation of the symbol picture is a highly satisfying and illuminating activity": "it bestows meaning on states of feeling." The task of the theologian, then, is to treat the symbol as his subject matter. This inevitably leads to arbitrary subjectivism (with overtones of psychological solipsism). No doubt the S.C.M. Press had its own good and sufficient reasons for publishing this volume, but they belong to that esoteric realm in which the author lives and moves and has his being.

S. Barton Babbage.

Hebrews and the Scriptures, by F. C. Synge (S.P.C.K., London); 7/6. In seeking to discover whether the Epistle to the Hebrews by its own usage might offer wider guidance in the use of the Old Testament, Canon Synge found himself involved in something like a running commentary on much of the epistle. He also laid bare material which led to discussion of the date of the epistle and the identity of its recipients. (He does not, as the publisher's wording on the back cover might be taken to suggest, discuss its authorship). The quest makes excursions into St. Mark's Gospel and the writings of Justin Martyr. Pursuing his main purpose, Canon Synge offers interesting and stimulating conclusions as he goes, not all of which may necessarily win support. The final chapter, in summarising positive results, has some wise and important observations on the right use of the Old Testament, and indicates why there is need of its diligent study to-day. There are misprints in the Greek on pages 45 and 47.

C. S. Petrie.

Beneath the Cross of Jesus, by Reginald E. O. White (Eerdmans, Grand Rapids, 1959, \$3.00); and *The Fulfilment of Life*, by Owen M. Weatherly (John Knox, Richmond, 1959, \$3.00). The authors are Baptist ministers, one English and one American. Both books are collections of sermons: in the first, there are 33 sermons of about four pages containing about three points each; in the second, there are 12 sermons of up to fourteen pages containing four to six marked points each.

It is not often realised how important form is to the communication of substance, or, if the general style of sermons is regarded, how effective the traditional sermon form is; but our authors are very much alive to this: they know what to say and how to say it. Books on sermon preparation are no substitute for hearing and reading first-class sermons such as these.

What do they say? The theme of Dr. Weatherly is that the laws of God set the conditions for the fulfilment of life, the power for which is provided in the grace of God: "the power . . . is in love and none in the law. . . Law is to love what a track is to a train." The laws he considers are not in the decalogue, but largely in the New Testament such as the law of truth, kindness, faith, liberty, sin, righteousness, the Spirit, love, and the harvest.

Mr. White gives us meditations on the passion, a theme in which theology and devotion must never be separated. In some, the primary reference is to the historical event; in others, it is to the apostolic interpretation of the event; in others, it is to the Sacraments as bearing witness to these facts in their meaning.

Difficulties in Christian Belief, by Alasdair C. MacIntyre (S.C.M. Press, London, 1959, 8/6). Described as a well-known broadcaster in the Third Programme of the B.B.C., the author has lectured in philosophy in the universities of Leeds and Manchester. He attempts to justify the philosophic discipline by outlining its contribution to theology, both to set the boundary between theology and other disciplines and to examine the nature of the questions which theologians ask.

The use of philosophy is applied to the problem of evil: if God is good and omnipotent, why do evils occur? There are four assertions here; but are religious assertions assertions (c. 3)? and does God exist or intervene for good in the affairs of men (cc. 5-6)? The classical solutions to the problem of evil and proofs for the existence of God all fail (cc. 2 and 6), but it is suggested that the solution to the former lies in the gift of freedom to men which is so great a good that

God cannot be held evil for giving it, and to the latter in the very nature of God, religion and faith, which makes proof impossible (cc. 4 and 8). Before reaching a conclusion, there is an introduction to Freud's attack on religious belief, Kant's dissolution of the nexus of religion and morality, and the arguments for survival.

The Defence of the Gospel in the New Testament or The Apostolic Defence of the Gospel, by F. F. Bruce (Eerdmans, Grand Rapids, \$1.50 and Inter-Varsity Fellowship, London, 3/6). Professor Bruce was professor of Biblical history and literature in Sheffield when he delivered these Calvin Foundation Lectures in Grand Rapids in 1958; he is now the Rylands professor of Biblical criticism and exegesis in the University of Manchester. That this Chair is occupied by him is a measure not only of his reputation as a scholar but also of the changing climate in theology.

Our lecturer shows how the New Testament writers present the gospel as it confronts judaism, paganism, imperialism, and pseudo-Christianity. The first three chapters draw heavily on "Acts" on which he has already written full-scale commentaries (Greek and English texts): we have an eloquent but exact exposition of such passages as Stephen's *Apologia* and Paul's *Areopagitica* and *Appello Caesarem*. In the fourth chapter the arguments of a number of epistles is summarised: christianised legalism is met by "Galatians"; ascetic gnosticism, by "Colossians"; antinomian gnosticism by "Jude"; docetism by "I John." The final chapter exemplifies the finality of the gospel from "Hebrews" and "John."

This is a Pathway Book, and, in introducing this subject, there is this valuable emphasis: that in polemic and apologetic the object must always be to commend the Saviour to others.

Brian D. Bayston.

BOOKS RECEIVED

(Mention here neither precludes nor implies subsequent comment).

Banner of Truth, London: *Select Works of Jonathon Edwards*, Volume II, Sermons, 10/6; George Whitfield's Journals, 15/-.

James Clarke & Co., London: *Calvin*, Emanuel Stickelberger, 13/6.

Eerdmans, Grand Rapids: *Archaeology and the New Testament*, J. A. Thompson, \$1.50; *Christian Ministry*, G. W. Bromiley, \$1.50; *Lists of Words Occurring Frequently in the Hebrew Bible*, John D. W. Watts, 75c.; *The Triumph of Grace in the Theology of Karl Barth*, G. C. Berkouwer, \$2.45 (Hardcover edition reviewed, Volume XVI, No. 2, p. 53); *Divine Election*, G. C. Berkouwer, \$4.50; *The Epistle to the Romans*, Volume I, John Murray, \$5; *A Christian View of Men and Things*, Gordon H. Clark, \$2.45; *The Essential Nature of New Testament Preaching*, R. H. Mounce, \$3.50; *Backgrounds to Dispensationalism*, C. B. Bass, \$3.50; *God's Son and God's Rule*, A. A. van Ruler, \$2.50.

Inter-Varsity Fellowship, London: *Rome in the New Testament*, E. M. Blaiklock, 1/6; *The Christian and the Arts*, Derek Kidner, 1/6; *The Return of Jesus Christ*, G. T. Manley, 4/-.

John Knox, Richmond, Virginia: *The Church in the Thought of Jesus*, Joseph B. Clower, \$3.50; *We Believe*, Henry Wade Du Bose, \$1.00; *Basic Beliefs of the Reformed Faith*, F. B. Gear, \$0.60.

- S.C.M. Press, London: *God — Creator, Saviour, Spirit*, R. P. C. Hanson, 8/6; *Hosea*, George A. F. Knight, 9/6; *The Epistles to Timothy, Titus and Philemon*, A. R. C. Leaney, 10/6; *Lordship and Discipleship*, Eduard Schweizer, 10/6 (German edition by Zwingli Verlag, review Vol. XV, No. 2, pp. 57-58); *Myth and Reality in the Old Testament*, Brevard S. Childs, 9/6; *Predestination and Other Papers*, Pierre Maury, 12/6; *The Reunion of the Church*, J. E. Lesslie Newbigin, 21/- (First edition reviewed Volume VII, No. 2, p. 33); *Call to Worship*, Neville Clark, 7/6; *The Day of Light*, H. B. Porter, 7/6; *The Dying and Living Lord*, Hellmuth Gollwitzer, 5/-; *Jesus Christ and Mythology*, Rudolph Bultmann, 6/-; *The Scope of Demythologizing*, John Macquarrie, 25/-; *A Living Sacrifice: A Study of Reparation*, E. L. Kendall, 21/-; *The Imitation of God in Christ: An Essay on the Biblical Basis of Christian Spirituality*, E. J. Tinsley, 21/-; *Hebrew Thought Compared with Greek*, Thorlief Boman, 21/-; *The Powers That Be*, Clinton N. Morrison, 9/6; *A Decisive Hour for the Christian Mission*, Leslie Newbigin, W. A. Visser't Hooft, D. T. Niles, 5/-; *The Gospel According to St. Luke*, W. R. F. Browning, 12/6; *Between the Testaments*, D. S. Russell, 12/6; *The Baptismal Sacrifice*, George Every, 9/6; *The Missionary Churches in East and West*, ed. C. C. West and D. M. Paton, 9/6.
- S.P.C.K., London: *On the Authority of the Bible*, Leonard Hodgson, C. F. Evans, John Burnaby, Gerhard Ebeling, D. E. Nineham, 8/6; *The Study of Divinity*, D. E. Nineham, 5/6.
- Oxford, London. *Order, Goodness, Glory*, W. A. Whitehouse, 15/9 (Aust.).
- Zondervan, Grand Rapids: *Exploring Your Bible*, John P. Oakes, \$2.95; *Revivals of the Old Testament*, C. E. Autrey, \$2.95; *The Minister and His Ministry*, Mark W. Lee, \$3.95; *Why Did Christ Die?*, F. E. Marsh, \$2.95.
- Zwingli, Zurich: *Gemeinde unde Gemeindeordnung im Neuen Testament*, Eduard Schweizer, D.M. 20; *Die Heidenmission in der Zukunftsschau Jesu*, David Bosch, D.M. 19; *Der Mensch Zwischen Zwer Welten*, Hans Welter Huppenbauer, D.M. 19; *Das Buch Jesaja*, by Georg Fohrer, sFr. 10.80.
- The Tyndale Press, London: *Revelation and the Bible*, ed. Carl F. H. Henry, 17/6; *The Epistle of Paul to the Philippians*, Ralph P. Martin, 8/6; *The Gospel According to St. John*, R. V. G. Tasker, 9/6; *Medicine and Faith in a Primitive Community*, Stanley G. Browne, 6d.; *The Word of the Lord in Jeremiah*, J. G. S. Thomson, 1/6; *The Epistles of Paul to the Colossians and Philemon*, Herbert M. Carson, 7/6; *Luther's Principles of Biblical Interpretation*, A. Skevington Wood, 1/6; *The Revelation of the Divine Name*, J. A. Motyer, 1/6; *The Scripture Lesson: A Handbook to the Agreed Syllabuses* (3rd ed.), J. W. Harmer (Ed.), 15/-; *An Early Christian Confession*, R. P. Martin, 5/-; *The Social Pattern of Christian Groups in the First Century*, E. A. Judge, 5/-; *Biblical Exegesis in the Qumran Texts*, F. F. Bruce, 5/-; *The Acts of the Apostles*, E. M. Blaiklock, 9/6; *The Date and Route of the Exodus*, C. de Wit, 1/6; *Mental Defect and Deficiency*, S. D. V. Weller, 1/-.
- World Council of Churches, Geneva: *Roman Catholicism and Religious Liberty*, A. F. Carrillo de Albornoz, n.p.

Book Reviews

| | Page |
|---|------|
| MORRIS, LEON: <i>The First and Second Epistles to the Thessalonians</i> | 82 |
| By the Rev. C. S. Petrie, B.A., B.D., Stawell, Vic. | |
| MUNCK, JOHANNES: <i>Paul and the Salvation of Mankind</i> .. | 83 |
| By the Rev. A. G. Hebert, M.A., D.D., S.S.M., St. Michael's House, Crafers, Sth. Aust. | |
| MURPHY, JOHN L.: <i>The Notion of Tradition in John Driedo</i> .. | 84 |
| By the Rev. Professor Hermann Sasse, D.Theol., Immanuel Theological Seminary, Adelaide. | |
| MURRAY, JOHN: <i>The Imputation of Adam's Sin</i> | 86 |
| By the Rev. R. S. Miller, B.A., LL.M., B.D., Blenheim, N.Z. | |
| RAMSEY, IAN T.: <i>Freedom and Immortality</i> | 86 |
| By the Very Rev. Principal S. Barton Babbage, M.A., Ph.D., Th.D., Ridley College, Melbourne. | |
| SCHMID, HEINRICH: <i>Zwingli's Lehre von der Goettlichen und Menschlichen Gerechtigkeit</i> | 87 |
| By the Rev. Professor Hermann Sasse. | |
| VANDEN BERG, FRANK: <i>Abraham Kuyper</i> | 88 |
| By the Rev. Professor Kl. Runia, Th.D., Reformed Theological College, Geelong. Vic. | |
| SHORTER NOTICES | 90 |
| BOOKS RECEIVED | 95 |

